

The Inquirer.

A Journal of Liberal Religion, Literature, and Social Progress.

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LONDON, SATURDAY, MAY 7, 1910.

[ONE PENNY.]

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THE New Meeting-Room will be opened on Wednesday, May 11, at 6.30 p.m. Service at 7.0, in which the Revs. H. D. ROBERTS, C. CRADDOCK and J. C. ODGERS, B.A., will take part.

Offertory towards Building Fund.

Anniversary Meetings

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

TUESDAY EVENING, MAY 17, 8 p.m.

The Essex Hall Lecture by Rev. W. G. TARRANT, B.A., on "The Story and Significance of the Unitarian Movement."

Any Member of the Association who sends a stamped and addressed envelope to the Secretary, not later than Tuesday, May 10, will receive one Free Ticket for the Lecture (not transferable). Non-members may obtain tickets on payment of 1/-.

WEDNESDAY MORNING, 18th, 11 a.m.

Religious Service at Essex Church, The Mall, Kensington. Preacher, Rev. J. J. WRIGHT. Collection in aid of the Funds of the Association.

WEDNESDAY EVENING, 7.30 p.m.

Theodore Parker Centenary.

"Parker and his Environment," by Rev. Dr. CRESSEY; "The Man," by Rev. HENRY GOW; "The Theologian," by Rev. CHARLES HARGROVE; "The Preacher," by Rev. JOHN PAGE HOPPS; "The Citizen," by Rev. J. M. LLOYD THOMAS.

THURSDAY MORNING, MAY 19 10 a.m.

Annual Business Meeting, the President in the Chair. The Treasurer's Statement of Accounts will be presented by Mr. HOWARD CHATFIELD CLARKE, and the Committee's Report by the Secretary, Rev. W. COPELAND BOWIE. The Election of Officers, Committee, and Council, and other Business will be transacted.

Conference. — Following the Business Meeting, there will be a Conference on "Obligations and Opportunities in relation to Unitarian Missionary Work in the British Empire." Rev. Dr. W. TUDOR JONES will deal with Australasia; Rev. W. W. C. POPE with Canada; Principal H. CHANDRA MAITRA (President of the Sadharan Brahmo Samaj) with India. Discussion after the Addresses.

THURSDAY EVENING, 8 p.m.

Conversazione at the Portman Rooms, Baker Street, W. The President will receive from 8 to 8.30. Tea and Coffee from 8.30 to 10.30. At intervals during the evening the Band will provide music. Conversazione Tickets, 1/-; on and after May 18, 2/-.

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THE SUNDAY SCHOOL ASSOCIATION.

Anniversary Meetings

TUESDAY, MAY 17, 1910.

LUNCHEON at the Holborn Restaurant, at 1 o'clock. Tickets 2/6.

THE ANNUAL MEETING

will be held at ESSEX HALL, at 3 p.m.

HOWARD YOUNG, Esq., LL.B.

President, in the Chair.

Afternoon Tea will be served at 4.15.

CONFERENCE

At 5 o'clock.

Opened by MISS E. R. MURRAY

(of the Maria Grey Training College)

ON

"Froebel and the Religious Development of a Child."

To be followed by Discussion opened by

Dr. F. W. G. FOAT.

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No. 31.—"Time and Eternity."

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

SUNDAY, May 8.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. GEORGE CRITCHLEY, B.A.
 Bermondsey, Fort-road, 7, Rev. J. HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. E. COLEMAN.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. C. ROPER, B.A.; 7, Rev. W. J. JUPP.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. R. K. DAVIS, B.A.
 Finchley (Church End), Wentworth Hall, Ballards-lane, 6.30, Mr. P. W. STANGER.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. J. ELLIS; 6.30, Mr. S. FIELD.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Harlesden, Willesden High School, Craven Park, 7, Rev. T. E. M. EDWARDS.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Mr. FYSON; 7, Rev. J. J. MARTEN.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. W. TUDOR JONES, Ph.D., F.R.G.S., late of Wellington, New Zealand.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11, Rev. W. J. JUPP; 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
 Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, P.S.M., Mr. S. FIELD; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11, Rev. W. G. TARRANT, B.A., 7, Mr. W. RUSSELL.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Rev. W. G. TARRANT, B.A.
 Wood Green Unity Church, 11 and 7, Rev. Dr. MUMMERY.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

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 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. JOHN WORSLEY AUSTIN, M.A.
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30, Rev. E. W. SEALY, M.A.
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 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. E. C. REED.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. A. H. DOLPHIN.

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 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. L. P. JACKS.
 CHATHAM, Unitarian Christian Church, Hammond-hill, 11 and 6.30.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. J. KINSMAN.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. E. S. HICKS, M.A.
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BIRTH.

CUSACK.—On May 3, at 104, South Hill Park, Hampstead, to Lieut.-Colonel and Mrs. Oriel Cusack, a daughter.

DEATH.

MANNING.—On April 30, at his residence, Harper Hill, Sale, Manchester, the Rev. John Edmondson Manning, M.A., of the Unitarian Home Missionary College, aged 62.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.*

NOTES OF THE WEEK.

THERE is something splendidly youthful in Lord Morley's optimism. He refuses to be either dismayed or discouraged by the problems of government and the changing conditions of the people. Speaking last Saturday at the Royal Academy Banquet, he made a profession of faith which should provide much food for reflection among the gloomy prophets of decadence. The foundation of all things, he said, was the character of the people. He, for one, after a great many years of public life, of close contact with great bodies of men of all classes, declared that he saw no signs whatever that the people of this country were not just as honest, just as brave, just as high-hearted as they ever were in the best periods of our history.

THE difficulties which have arisen between the Rev. Percy W. Jones, and the trustees of the Hall-gate Congregational Church, Doncaster, are being pushed to extremities. Notice has been served upon the minister to quit, and he recognises that the trustees are masters of the situation. It appears likely that the bulk of the congregation will remain loyal to him and form a free church elsewhere. A curious feature of the situation is the suggestion, which apparently has received the support of the chairman of the Congregational Union, that after the obsolete Calvinistic trust-deed has been used as an instrument to evict the present minister, the trustees shall take the necessary steps to try and get it altered and made in harmony with modern Congregational principles, usages, and beliefs. In other words, there is to be an attempt to bind the faith of to-morrow by the average opinions of to-day, and forge a fresh weapon for future evictions.

WE print elsewhere an appeal for the purchase of a beautiful tract of moorland in Borrowdale, including the well-known

Bowder Stone, which has been issued on behalf of the National Trust. The total sum required is £2,400. We commend the appeal most heartily to our readers in the hope that many of them will contribute to the fund. Those who are specially interested can obtain full particulars of the proposed purchase and a map of the district from the Secretary of the National Trust, 25, Victoria-street, Westminster. The matter is urgent, as the option of purchase will expire at the end of the year.

ATTENTION has again been called to the serious condition of part of the fabric of Winchester Cathedral. The work of laying fresh foundations in place of the original wooden foundations, which have given way, has been going on for 5½ years. Already £88,000 has been raised, and another £17,000 will be needed. This is a matter of national concern. We are strongly of opinion that our cathedrals and many other ancient buildings ought to be under the care of a Government Department, as is the case in France, whose business it should be to preserve them from decay without interfering with their religious or other traditional uses. Meanwhile the appeal has to be to private generosity and to all sorts and conditions of men, whether Churchmen or not, who are proud of our national history and one of its most glorious monuments.

WE have received a Memorial on Congo Misrule, which has been signed by 158 members of Parliament and forwarded to the Prime Minister. The signatures comprise men of all parties, including Sir Charles Dilke, Sir Francis Channing, Lord Charles Beresford, Sir J. H. Kennaway, Mr. Silvester Horne, Mr. J. R. Macdonald, Mr. Henderson, and Mr. Snowden. The memorial demands that an intimation should be made to Belgium that if the requisite changes are not brought about by August next, Great Britain will assume Consular jurisdiction in the Congo, as well as take such other measures as may seem advisable.

"THE time has passed," the memorial declares, "when mere assurances of good intentions could satisfy public opinion in this country. It will be content with nothing short of the total abolition of forced

labour for purposes of revenue, coupled with legislation recognising the rights of the native tribes and communities in their land, and the throwing open of the whole of the Congo to normal commercial relations between its inhabitants and the outer world."

AT the annual meeting of the Curates' Augmentation Fund, which was held at the Church House, Westminster, on Wednesday, the Bishop of Chichester stated that out of 21,000 clergy, 12,000 were not getting on an average more than £150 a year. He also alluded to the tendency for the stipend to decrease as the curate got older. The modest aim of the society, which is still far from attainment, is to give £50 a year additional income to all assistant clergy of fifteen years' standing.

AT the third annual conference of Guilds of Help, which was held at Sheffield on Wednesday, it was stated that there are now 61 guilds engaged in active work, of which 40 were represented. An important discussion took place on the report of the Royal Commission on the Poor Laws in relation to voluntary service. Mr. C. S. Loch represented the Majority Report, and the Rev. W. Whittaker, of Hull, who took the place of the Dean of Norwich, dealt with the subject from the point of view of the Minority. Subsequently there was a debate, upon the true function and policy of the Guilds. Some speakers urged that it was impossible for their visitors to avoid taking part in the work of relief, while others maintained very strongly that they should restrict themselves to personal friendship and advice, leaving the work of dealing with cases of need to the appropriate charitable agency.

MR. JOHN MASSIE, whose failure to retain his seat at the last election, has been a serious loss to the forces of Nonconformity in the House of Commons, is the new president of the Liberation Society in succession to Dr. Clifford. In the course of his address at the triennial conference, which has been held in London this week, he pointed out that the Society's course was one of justice and expediency. Little by little the principle of separation of Church and State had been put into concrete practice by one nation after another, and by our own colonies and dependencies.

THE REV. R. J. CAMPBELL AND THE CONGREGATIONAL UNION.

THE letter which the Rev. R. J. CAMPBELL has addressed to the secretary of the Congregational Union has aroused considerable public interest, and may easily become one of the documents which make history. It is a plain request for information. Mr. CAMPBELL wishes to know whether his old associates desire him to remain in their fellowship or not. If the answer is in the negative, then he is willing to accept the situation, and in going out he will take his congregation with him. If it should be in the affirmative, then he has the right to claim not only the private friendship but also the public recognition to which his position and abilities entitle him. In other words, Mr. CAMPBELL is too strong a man, and the whole position of religious freedom and spiritual re-interpretation for which he stands is too significant for him to be ignored. Such a letter must be very distasteful to the official mind with its instinct for the safety of average opinions, and we have little doubt that the arts of denominational diplomacy will be called in to obscure the realities of the situation and postpone the issue. It has been said already, with what degree of sincerity it is for the public to judge, that there has been no official unfriendliness, and the whole responsibility rests with Mr. CAMPBELL himself.

But it may be asked, why do not Mr. CAMPBELL and other men of similar thought and aim come out? The world is wide and speech is free; why then do they not follow the guidance of the Spirit instead of clinging to a connection which only hampers their liberty, where plainly they are not wanted? The question is a natural one, and states one aspect of the problem with admirable clearness; but it ignores others of quite equal importance. It is seldom that the issues of public duty can be stated with this categorical simplicity. The official custodians of a great historical movement in Church or State are trustees, not dictators, and when they presume to impose limits which secure themselves while they deny the rights of others, it is for the organism itself to throw off these treacherous fetters upon its growth and vitality. Congregationalism has been an organic movement of this kind in English religious life; it represents a fine and distinctive tradition; and the men who owe everything to its spiritual nurture, and realise how generation after generation it has modified its forms while retaining an essential unity of the spirit, may well refuse to abandon the promise of the future to those foes of its own household, who identify the power of religion with the permanence of a scheme of doctrine. "Where there is no vision the people perish": and the Church which expels its prophets, and has only a limbo of obscurity and

neglect for those who see further than its ecclesiastical horizons, has upon it the seal of spiritual death.

For these reasons we believe that it would be a disaster of the first magnitude for Congregationalism if by any means, direct or indirect, its strong liberal men were compelled to withdraw. This withdrawal may be precipitated in one of two ways. The forces of reaction may throw down the challenge, as they are doing at the present moment at Doncaster, by the expulsion of the Rev. P. W. JONES and his congregation from their chapel. Or without any overt action, unofficial criticism and unfriendliness may become so acute, that sorrowfully a position of visible loyalty to a great historical tradition must be abandoned, because all the savour of Christian love and fellowship has gone out of it. If this should take place, and we are far from desiring even to hint at its probability, all our pity would necessarily be given to the religious blindness and inertia which knew not the day of visitation. The victories of the Spirit are seldom on the side of the big battalions.

But it is clear that, if men of the type of Mr. CAMPBELL are to remain within the Congregational Union, it can only be on the basis of a practical recognition of the liberty which they claim. Unless we are greatly mistaken, they are not going to contract either their sympathies or their methods of work within prescribed denominational limits. For Liberal Christianity this has become impossible. Its great affirmations carry us into a fellowship of which the note is catholicity and not sectarianism. It welcomes everything which throws down traditional barriers and gives freer play to spiritual affinities. While it works as hidden leaven within the historical churches, and utilizes to the best of its ability the existing machinery, it refuses to glorify these things as ends in themselves, and makes them strictly subordinate and subservient to its ideal of the Kingdom of God. Our present religious position is, for all broad-minded men, one of unreality and wasteful rivalry. We are moulded by the same influences, we sit at the feet of the same teachers, we read the same books, we share the same thoughts, we have the same spiritual loyalties; and we are conscious, with a growing depth and earnestness of conviction, that these are the things which we ought to magnify in the face of a world, which is still distracted by party cries and competing names and all the ancestral antagonisms and misunderstandings of a divided Christendom. It is for Liberal Christians, wherever they may be found and whatever name they may bear, whether in loneliness or in a great company, to be loyal to this ideal, to live and work in its spirit, if need be to take upon themselves its burden and reproach, and out of the present discontents to organize the Church of all good men who strive to live after the mind of CHRIST.

LIFE, RELIGION & AFFAIRS.

THE PSYCHOLOGY OF ECONOMICS.*

THE older economists investigated the laws of the production, exchange, and distribution of wealth, the centre of interest being the problem of production. Later writers have laid more stress on consumption, the motive power and regulator of the whole economic machinery. Yet others, like Mr. Wicksteed, in the present closely-reasoned and deeply-interesting volume, confine the science to the study of the market and the laws which govern the exchange of products and services in it. These laws he reduces to the one principle of Marginal Utility, and with really marvellous skill makes the mathematical demonstrations and diagrams necessary to the exposition of the theory not only clear but often attractive to the ordinary reader who may be weak in mathematics.

The law of Marginal Utility is, of course, a law of the choice of alternatives, and thus economics is based on psychology. The eminent psychologist, Professor Münsterberg, has pointed out that, while in the seven-teenth century explanations of phenomena were formulated in terms of the then dominant science of mechanics, in our own time the predominance of psychology has led thinkers in all fields of research to base their science on psychology and to formulate their conclusions in psychological terms.

The rise of pragmatism, which treats philosophy itself as but a province of psychology, is a striking instance of the truth of this statement. Mr. Graham Wallas' recent work, "Human Nature in Politics" is confessedly an essay in the psychology of politics, and Mr. Wicksteed maintains that we must regard industrial and commercial life as a special application of the psychology of choice, or the principles which regulate our selection between alternatives. It is true that economics, as a science of human action, has always necessarily involved physiological discussions, but the psychology of economists was crude, dealing with motives in unnatural abstraction, and culminating in the grotesque fiction of the "Economic Man." Mr. Wicksteed's treatment is concrete, natural, and even homely. He discards the abstractions of the older economists, refuses to indulge in useless speculation as to motives, and confines himself to economic relations which "constitute a machinery by which men devote their energies to the immediate accomplishment of each other's purposes in order to secure the ultimate accomplishment of their own, irrespective of what those purposes of their own may be, and therefore irrespective of the egoistic or altruistic nature of the motives which dictate them and which stimulate efforts to accomplish them."

The market is the field of action of this

* The Common Sense of Economics. by Philip H. Wicksteed, M.A. Macmillan & Co. Pp. 702. 14s. net.

machinery, and the study of the facts and the establishment of a satisfactory theory of the market is the task of the economist. But political economy is not "a separate and detached region of activity, but an organic part of our whole personal and social life," and, therefore, Mr. Wicksteed starts his investigations from the familiar ground of the economy of the household, and analyses the procedure of the careful housewife trying, in her marketing, to make the wisest use of her limited resources in the interest of her family. He seeks for the principle which determines her choice of this commodity rather than that, and shows that it is identical with that which governs all commercial transactions and fixes prices in the markets of the world. Like the housewife, we have each our own subjective scale of preferences on which we measure the desirability of things, and like the child who complained that "second helps are never so good as first," we find that the marginal value of successive increments of anything progressively decreases till, at length, we prefer something else which at first was less eagerly desired. All commodities which enter freely into the circle of exchange are likewise measured on an objective scale of relative preference, and this scale determines the equilibrium known as the market price. From this it follows that, in a free market, each exchanges that possession which has less value to him for another which has greater value, and thus everyone is benefited.

This would seem to involve that belief in the perfection of the economic machinery and the "economic harmonies," defended with such eloquence by Bastiat and the economists of the Manchester School, and the consequent justification of the egoism of the trader. Somewhat in contradiction to his initial repudiation of the consideration of "motives" as against "relations" in economic investigation, Mr. Wicksteed justifies the egoism of the dealer by the reflection that the motives which induce him to enter the market may be partly or wholly altruistic, but he admits, nevertheless, that what constitutes an economic transaction is the fact that in it "I am not considering you except as a link in the chain, or considering your desires except as the means by which I may gratify those of someone else," i.e., I am treating you as *means*, and not also as an *end*—Kant's definition of an immoral action. From which it would seem to follow that the moral progress of society will be furthered by restricting more and more the area in which economic relations govern men's actions and substituting, as far as possible, co-operation for competition.

Mr. Wicksteed is deeply convinced of the benefits which commercialism has conferred on mankind, and points with pride to the feeding of a huge city like London by the action of these economic harmonies, by virtue of which each in working for himself and seeking his own advantage, unconsciously forwards the purposes of others and promotes the general well-being, but he is not, like the older economists, so enamoured of the machinery as to be blind to the ends it subserves. He sees clearly that its value is derived from those ends, and unless *they* are worthy, the perfection of the means will not save us from

ultimate futility and failure. He also realises, as they did not, the imperfections of the machinery itself which prevent it from working as it should.

For, after all, the free market, in which the action of economic principles would really give everyone his due, is an ideal rather than a fact. It is true, no doubt, that given the conditions under which exchanges take place each party to the exchange gets what *under these conditions* he desires more for what he values less, but it does not in the least follow that these conditions are fair. If a widow with three children dependent upon her exchanges her day's labour for the tailor's shilling it may be true that a shilling stands higher on her scale of preferences than a day's work, and that on the tailor's scale it stands lower, and so both are better off than if the exchange had not been made, but it is plain that the tailor, owing to his economic vantage ground, gains much more than the widow. And if the widow receives as much as she is *worth to the tailor*, this may arise from the fact that, owing to class privileges, monopolies, and other hindrances to the full development and use of faculties, there are numbers of people in such disadvantageous positions that their competition for work gives it an exchange value which nearly approaches the starvation limit. Labour, as Mr. Wicksteed points out, is a perishable commodity with no reserve price, unless it is skilled labour or the labourer has other resources and thus the possessor of labour power is nearly always at a disadvantage in exchange against commodities, and the "economic harmonies" break down in this case at least.

This reasoning leads to the conclusion that so far from the efforts of each to secure his own well-being necessarily bringing about the well-being of all, there is an unavoidable conflict between the interest of each trader, or group of traders, and that of the whole community. "Because it is my function to supply the world as well as I can with a certain thing, therefore I dread the world's being so well supplied with it that I shall be able to get little or nothing for supplying more." "Here's to a wet harvest and a bloody war!" was a favourite toast among farmers. This economic paradox naturally gives rise to the attempt to destroy such approach to a free market as may exist at any given time, and to the substitution of trade agreements and combination for competition. When combination on a large scale is successful, as in the great American trusts, the free market for many articles no longer exists, even in appearance, and the consumer is "done every time."

The existence of a really free market would also be rendered impossible by land monopoly, by the control by individuals of great masses of capital, by class privileges and social stratification of all kinds—in short, by any lack of equality of opportunity. All these things, in addition to the economic paradox itself, transform the commercial world from the beneficent automatic co-operation of individuals for the benefit of all, into a great battlefield where each is seeking for some point of vantage from which he may overcome his competitors, and levy a toll on the labours of the rest. Mr. Wicksteed states this aspect of commercial life with great force:—

"The purposes of men are often not only diverse, but mutually destructive, and this both on the large and on the small scale. The wars by which one set of men devote their energies and resources to extinguishing the energies and resources of another set of men, and the perpetual diversion, in times of peace, of national energies and resources towards the preparation for such acts of destruction, are the types of a yet more intimate and incessant conflict by which men devote their energies, not towards increasing the collective resources, but towards competing with each other for the command of them. When we add the perpetual errors of judgment which lead men to turn their resources into relatively futile channels because they know no better, and the further industrial wreckage which is perpetually and deliberately planned by those who show false lights in hope to pick up some fragments of the wreck upon the shore, the imagination begins to form some conception of the moral and social chaos which may lie concealed beneath the apparent cosmos of that economic system which outwardly displays the fascinating picture of a huge federation, as wide as the world, organised automatically upon a scheme which perpetually determines the flow of all resources, personal and material, to the point of the social organism where 'the demand for them is most urgent and their significance highest.' "Though the important questions of monopoly and trade combinations are not dealt with at any length, Mr. Wicksteed recognises the forces which make for this chaos, and grants, though very cautiously, the necessity of collective action to secure social well-being.

"So long as it was believed that the economic forces, if left to themselves, would create out of a chaos of individual impulses a cosmos of social order, and would result in the best of all possible worlds, there seemed to be nothing left but to harden our hearts in the presence of the major evils of social life. . . But now that we know better, and perceive that the economic forces never have been, never can be, and never should be, left to themselves, and are seeking deliberately to subdue individual action into harmony with collective purposes, the more clearly we can detect the evils which accompany the strength of spontaneous organisation, the more effectively we may hope to check them. . . If laws and institutions are not omnipotent neither are they wholly impotent. . . We may hope as we come better to understand the economic forces, indefinitely to increase our control of them, till we can make the ever-present vigilance of the individual's desire to accomplish his own purposes subject to the control of public aims, and so harness individualism to the car of collectivism, avail ourselves of its prodigious economies and yet say to it, when it would rage destructively, 'hitherto shalt thou go and no further.'" This interesting and suggestive book—a monument of industry and insight—closes on Goethe's note "We bid you hope," only adding that we, too, individually, must prepare for the Kingdom of Man by simplicity, brotherhood, and devotion to the common good.

THE DISCOVERY OF CRETE.

"THERE is a land called Crete, in the midst of the wine-dark sea, a fair land and a rich, begirt with water, and therein are many men innumerable, and ninety cities. . . . And among these cities is the great city Cnossus." Behind all the tales of Homeric Greece lay the tradition of a great kingdom in Crete; of Minos, lord of the sea; of his labyrinth at Cnossus, and the bull with its human victims; of the loves of Pasiphae and Ariadne and of Idomeneus, who joined the Greek host against Troy—Idomeneus, the Greek Jephtha, who vowed to sacrifice for his safe return the first living thing he met on landing, and fulfilled the oath upon his own son, whereon the land was visited by a plague, and his people cast him forth. Further back, in the mythical distance, were Dædalus, the Cretan artificer, whose works of statuary moved and breathed, and Icarus, his son, the first flying man, who ventured too near the sun, and had his waxen wings melted, so that he fell into the sea.

From the dawn of Greek history to our own time, Crete has kept its secrets of the past. The island fell gradually out of Hellenic life; and its later history, chequered by one revolution after another, has kept it for the most part closed to travellers. It was not till about ten years ago that it became possible for archaeologists—the optimists and adventurers *par excellence* of these latter days—to follow up actively a clue which labours in another field had suggested. The excavations of Schliemann on the site of Troy had revealed startling traces of a great civilisation long prior to the Homeric age of Greece, and, in many respects, the prototype of the Homeric culture which prevailed from about 1200 B.C. Other discoveries in the islands of the Ægean and on the Greek mainland yielded very similar results, and, in the search for the centre of this evidently common civilisation, a fact was remembered which the decline of Crete had helped to cast into oblivion. By the Greeks themselves, Crete was definitely recognised as the ancient home of their law and their religion; and the story of the coming of Dædalus to Athens connected it as closely with early Greek art. There was, too, the widely-prevalent story of a great sea-empire existing long before the days of the Trojan War. Might not Crete itself be, in fact, the source of all this marvellous early civilisation and the centre of Ægean culture in pre-Homeric days?

After fifteen years or so of intermittent visits to the island and various discoveries of some value, it became possible in 1900 to begin excavations in earnest. The story of the work and its main results is briefly and admirably told in a little book* recently published by Mr. and Mrs. Hawes, Americans, who have shared with Dr. A. J. Evans, of Oxford, the hero of Cretan discovery, and with archaeologists of other countries, this labour of international interest. Their work has been amply justified; a whole new world has been reconstructed from these buried re-

mains—a world in which industry and commerce flourished, and a vigorous and really beautiful art found place, some two thousand years before the beginning of our era. Even earlier still, at a date roughly contemporary with the oldest records of the Egyptian kingdom (say 3000 B.C.), Crete had its dwelling-houses, its crafts and an art of great promise; and by about 1500 B.C. a splendid civilisation, radiating from the capital, Cnossus, was spread over the whole Ægean world. As at Troy, so on the Cretan sites one settlement succeeded another, and the spade has laid open the history of many centuries in backward order, from the village of Hellenic times to the prosperous city of the golden age of Crete, and below this, again, dwellings which may take us back even into the Stone Age. Some of these buried homes were destroyed by fire, some abandoned at a moment's notice on the approach of the invader; sets of tools, unfinished work, and household stores and utensils have been found here, as at Herculaneum, just as they were laid aside on the day of catastrophe. In the intimacy and triviality of these chance remains many readers of the book will probably find, apart from their antiquarian value, a greater romance appeal than in the more splendid fragments from the palace ruins.

The most notable sites hitherto uncovered are the royal establishment of Cnossus, near Candia, and a small town complete at Gournia, towards the eastern end of the island. The latter, with its burghers' houses and the chief's mansion set about the central market-place, and its domestic relics, enables us to picture in astonishing detail the ordinary home and industrial life of the people. At Cnossus Dr. Evans has succeeded in throwing open, and in reducing to a complete plan, the palace inhabited by King Minos and his dynasty at the height of Cretan prosperity. The site shows strata of building which cover 500 years or more, and the final fall of Cnossus before a new invader took place about 1450 B.C. We find here an architecture so varied as to seem at first sight almost haphazard. Corridors, stores, halls of audience and minor rooms are dovetailed into each other with bewildering intricacy. Fragments of columns, staircases and gateways enable us to reconstruct a building rising in places apparently to four stories, magnificent in its proportions, and in some respects very modern. Among other striking features, a complete system of drainage has been traced "superior to any known in Europe between that day and the last century." The rooms were carefully planned and suited to their different uses, lighted by shafts from above, and for the most part embellished with beautiful and life-like fresco-work. In these decorations, two subjects constantly recur—the bull and a double-headed axe. The former must have been the heraldic animal of Crete; the latter is in one view a royal, in another a sacred, emblem. In any case, we are suddenly presented here with the key to a whole chapter of mythology. *Labrys* was a pre-Hellenic word, preserved by Plutarch, signifying an axe. The "Labyrinth" of Minos was no other than the "double-axe palace" of the Cretan

king, which, by its intricate structure, gave rise to the derived meaning of the word; and the Minotaur, who devoured human victims, was the bull of Crete, whose power overshadowed the Ægean world, and possibly demanded its toll of prisoners for sacrifice from subject peoples.

The art of this pre-Hellenic civilisation demands a treatise to itself. Not only in Crete, but at Troy, in Egypt, and in many sites on the islands and the mainland of Greece articles of the same types have been found, attesting a wide field of commerce and a widespread culture. Compared with Egyptian work of the same periods, these Cretan remains are marvellous in their realism and grace. Most significant of all, they are evidence beyond question that the supreme art of Greece itself did not spring suddenly from a waste of primitive barbarism, but was, for all its supremacy, a natural outcome and development of a system equally vigorous and, in some respects, comparable even for beauty.

One phase of Cretan culture remains hidden from us. All attempts to interpret the writing found on pillars and tablets have hitherto failed. But we may continue to hope that in time these records will, like those of Egypt and Assyria, yield to patience and ingenuity. In the meantime it must remain uncertain whether they contain (as is surmised) simply household accounts and tribute-lists, or whether, by rare good fortune, a literature is to be discovered which shall correspond to this wealth of art and material culture.

DOROTHY TARRANT.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

BORROWDALE AND THE NATIONAL TRUST.

SIR,—We desire to enlist your support and to ask you to help us to make it known that the National Trust has an opportunity of purchasing a property of 310 acres, comprising the greater part of Grange Fell and more than a mile of the bank of the River Derwent, including the Bowder Stone and the land on which grow the birches which form so important a feature in the incomparable beauty of Borrowdale.

When the estate of which this land formed a part was sold . . . two members of the Committee came forward and secured the land with the intention of giving to the National Trust an option of purchase at a price representing the cost of the purchase to them. The price is £2,140, and a small additional balance will be required to cover legal and other preliminary expenses. The National Trust, therefore, appeals for £2,400, and if this sum is subscribed by the end of the year, the beauties of this land will be safe from injury, and freedom of foot on Grange Fell will be secured to all.

The fell rises to a height of 1,250 feet above sea level. An easy path leads up from the main road past ancient thorn

* Crete, the Forerunner of Greece. C. H. and H. B. Hawes. Harpers. 2s. 6d. net.

trees, juniper, birch, and larch to the summit, and from that height is to be seen a full view of Derwentwater and Skiddaw on the one side, and on the other the whole panorama from Glaramara round by Scafell to the mountains beyond Buttermere and the Grassmore group, while to the east a heathery wilderness, with the rocky eminences of Toppety and Joppety How, lead the eye towards Armboth Fells and the Helvellyn range. The solitude and silence of the spot, broken only by the cry of the mountain sheep, the bark of the raven, and the mew of the buzzard, is a restorative to any weary worker, and the man who climbs to the height of Grange Fell will not easily forget the flashing of the river through the meadows of Rostwaite and Grange, or the glow of the sunlight upon Derwentwater and distant Bassenthwaite.

The beauty of this scene can be secured to the public at a price representing about £7 7s. an acre. We shall be glad to receive contributions of any size. Some who cannot themselves afford to give so much as £7 7s. may like to make themselves responsible for the acquisition of one acre by raising the sum among their friends by means of a collecting card. Such cards can be obtained from the Secretary, together with maps and illustrated appeals. The option runs out at the end of the year, and it is therefore of great importance for us to receive subscriptions or promises as soon as possible. They should be sent, to Canon Rawnsley, Crosthwaite Vicarage, Keswick; Miss Octavia Hill, 190, Marylebone-road, N.W.; or to the Secretary of the National Trust at 25, Victoria-street, Westminster, S.W., cheques being crossed "National Provincial Bank of England."

—Yours, &c.,

H. D. RAWNSLEY, *Hon. Sec.*
NIGEL BOND, *Secretary.*

25, Victoria-street, S.W., April 29.

THE EVIL OF SECTARIANISM.

SIR,—Whatever may be the ultimate result of the investigations of the Royal Commission into the working of the Poor Law, it can hardly be questioned that we are upon the eve of far-reaching reforms in reference to this sphere of national and municipal administration. There must follow upon some inevitable changes in the law a deepening sense of the responsibility of the provided for the unprovided classes. Fairminded men may think that the Minority Report does but an insufficient justice to the great advances which have been made during the last fifty years, and to the self-sacrificing and often most enlightened labours of our present Poor Law Guardians. If the recommendations of the reformers are to be accepted, it is pathetic to notice that the duties of common charity are slowly and surely passing away from the Church to the State, and from the hands of ministers of religion into those of Civil Service officials. The various Churches of all denominations are supposed to represent the power of organised Christianity, but this, which ought to be held a supreme factor in reform, appears now to be regarded as an entirely negligible influence. It seems silently assumed that the Churches and their ministers have

failed in faithfulness. The idealist may look for the Union of the Churches and the too long delayed realisation of the Sermon on the Mount and the bearing of the burdens of the poor through the fulfilling of the law of Christ. The practical man believes solely in the enforcement of outward law unaided by the grace and power of the religious principle. It would seem almost as if the hour has come when, in the sphere of politics, the Churches are counted not the guides but the servants and the slaves of the partizan. The first clear cause of this unhappiness is seen in the bitterness of sectarianism. The struggle between the spirit and the flesh has been too long continued. The pure soul of the Church of Christ has fallen and become, not lost, but hidden in the corrupt body of theological contentiousness. Assuredly there is even now something to be said for those who hold that if the now conflicting Christian sects would remember the mind of the Master and grow harmonious, uniting to all intents and purposes as one organised Church of God, we should have a pure power pouring through the nation for the uplifting of the downcast through a religious realisation of the responsibility from man to man in the name of God.

It is difficult to imagine what social benefits and individual reformations might not follow the realisation of this united influence. It is strange that no statesman, and that no bishop, and that no great minister of religion rises in our modern life, with all its calls and difficulties, and stands for Church Reform, making that the first plank in the platform of social reconstruction and political progress, holding it greater than all other considerations for the common good and the conscience of the nation.—Yours, &c.,

Derby.

E. S. LANG BUCKLAND.

THEODORE PARKER AND THE ENGLISH UNITARIANS.

SIR,—In the autobiographical letter which Theodore Parker wrote to his congregation from Santa Cruz in 1859, at the beginning of the illness which in the following year proved fatal, he says: "Weary with anxiety and excess of work, both public and private, my health began to be seriously impaired, and in September, 1843, I fled off to Europe to spend a year in recovery, observation, and thought." It is pretty plain, therefore, that he did not seek preaching engagements, but rather avoided them. Elsewhere in the same letter he says, after paying a generous tribute to J. Freeman Clarke for his steadfast friendship, in spite of strong theological differences: "Besides, I have found kindly and generous critics in America, and still more in England and Germany, who did me perhaps more than justice while they honestly pointed out what they must regard as my faults."

This friendly interest in the man, however, by individuals, must not make us blind to the probability that the majority of Unitarians opposed his teaching. The fact that 33 years after his visit and sixteen years after his death there was a full

dress debate by the B. & F. Unitarian Association upon the question whether his books should be offered for sale at their offices points to this. It was so in America, for though he acknowledges that hatreds had died down, yet he sorrowfully writes: "Less than two years ago the senior class in the Cambridge Divinity School, consisting, I think, of but four pupils, invited me to deliver the customary address before them and the public the Sunday before their graduation. The theological faculty, consisting of three Unitarian doctors of divinity, interposed their veto and forbid me from speaking; such a prohibition, I think, had never been made before. . . . Others might have expected such treatment from these men. I confess, my friends, that I did not."

The difference between his standpoint and that of contemporary American Unitarians he indicates in these words: "After denying the Trinity and the Deity of Christ, they did not dare affirm the humanity of Jesus, the naturalness of religion to man, the actual or possible universality of inspiration, and declare that man is not amenable to ecclesiastical authority, either the oral Roman tradition or the written Hebrew and Greek Scriptures: but naturally communing with God through many faculties, by many elements, has in himself the divine well of water springing up full of everlasting life, and sparkling with eternal truth, and so enjoys continuous revelation."

We must not be ashamed to own that we have been learners in the school of toleration, and it is fitting to recognise at this time that it was due to the labours of the late Miss Frances Power Cobbe that his writings had cheered many an English heart long ere the Unitarians accepted him as a prophet. Even now it is questionable how far his standpoint of natural religion is accepted.—Yours, &c.,

E. CAPLETON.

113, Highbury New Park, May 3.

LITTLE PORTLAND STREET CHAPEL.

SIR,—Allow me to say that a very competent artist has produced a few paintings of the interior of the Little Portland-street Chapel, now in the destroyer's hands. The Committee of the Unitarian Association has kindly given permission to exhibit these at the forthcoming meetings at Essex Hall, and I imagine that friends of the old chapel will be glad to purchase them.—Yours, &c.,

May 4.

J. PAGE HOPPS.

LONDON UNITARIAN MINISTERS' MEETING.

SIR,—On behalf of the London Unitarian Ministers' Meeting, will you allow me to give a cordial invitation to ministers from the provinces who are coming to London in Whit-week to attend the Ministers' Meeting which will be held at Essex Hall on Thursday afternoon at 4 o'clock? An address will be delivered by the Rev. W. J. Jupp on "The Heritage and the Vision," to be followed by discussion. The Rev. A. A. Charlesworth will take the chair.

There will be tea at half-past five, to which the brethren are equally cordially invited.
—Yours, &c.,

FREDERICK SUMMERS,
Hon. Sec.

THE CARE OF THE FEEBLE-MINDED.

MISS DENDY writes from 13, Clarence-road, Withington, Manchester, to acknowledge with thanks the following further donations in response to her recent appeal:

Mrs. Bowman	£5 0 0
A Friend	0 5 0
Mr. C. D. Tolmé	5 0 0
Mrs. Gillibrand	1 10 0
Todmorden Branch of British League of Unitarian and other Liberal Christian Women	0 10 0
A Widow's Mite	0 5 0
	£12 10 0

BOOKS AND REVIEWS.

THE CALL OF THE WEST.*

In "Canadian Born," Mrs. Humphry Ward again reveals her interest in the serious political problems of our day. It is happy for us, that in an age when to be born is to be born an author of a novel, so distinguished a writer guides her pen in more crucial and therefore more difficult lines than one expects in present fiction, and uses her subtle mastery of human relations and the ironies of fate as a means to some sober purpose. Although in this latest work Mrs. Humphry Ward has not so much scope for analysing society, with its varieties of elegance and culture which find in her so intimate and sympathetic a critic, yet she finds in the New World ample matter for a romance and an interesting situation, and she displays as much ease in sketching the vast contours of lake and prairie, and the freshness, the youth, and the new aspirations of the Far West, as in her silver point of English portraiture.

The problem of the book is briefly:—On a journey undertaken through Canada, for the sake of her brother's health, a young Englishwoman, Lady Merton, whose husband had died several years before within a few months of their marriage, becomes fascinated with the spirit of the West. Born and bred in an old country house, near Bassenthwaite, and among the best and most refined society of England, of which she is an excellent product, she had hitherto lived for the pleasure and the magic found in the delicacy and dignity of an old civilisation. That delicacy and dignity are embodied, if not somewhat parodied, in the person of Arthur Delaine, who had been her tacit wooer, a man "just forty and unmarried, a man of old family, easy disposition, and classical tastes," and also satisfactory estate; the *beau idéal*, indeed, of what is known as educated gentility. In her journey, however, she meets with a young Canadian, Anderson, the son of a Manitoba farmer, who has already settled a momentous strike, at great personal risk, on the railway on which she is travel-

ling, and is held by everyone to have a great political future before him. She becomes interested in him; and, as happens, interest involves her in feelings of greater warmth. Thus she has at her side the man of the New and the Old World, as she allows Delaine to join their party on the journey. Heredity should make her incline to the one; and finer impulses make her incline to the other. Both she and Anderson soon recognise their relation to each other; and she has all but surrendered herself to the sway of the New World when a tragic family disgrace threatens to end Anderson's political life. He becomes bent on renouncing a career which would mean much to his country. Obstinate pride puts its every difficulty in the way of their inclinations. And at that moment she returns to England, to become encircled again by the pleasant familiarity of the Old World, to take up her position as a select hostess, among Vandicks and Romneys, and to be in request at such houses as the one in which she meets Anderson, later, at a diplomatic dinner; *i.e.*, where, "the best traditions of an older régime still prevail," and to whose "smaller dinner parties nobody was admitted who could not bring a personal contribution. Dukes had no more claim than any other people, but, as most of the twenty-eight were blood relations of the house, and some Dukes are agreeable, they took their turn. Cabinet ministers, viceroys, ambassadors mingled with the men of letters and affairs . . ." How in the end she makes her choice between the two rival civilisations we must leave to the book.

Canada, now, is perhaps the most important member of the Empire; and its future is a matter of very critical imperial speculation. Finance and commerce are two of the most important arguments in the question whatever its issue may be. But Mrs. Humphry Ward has done well to emphasise as against these the importance of the more intimate personal and individual relations between the mother and daughter countries. For it is the tale of the blood, which is, at the last, the controller of national affinities. If we are led by space to forget a common sympathy of blood, financial ties are soon dissolved. If we cherish it loyally, we have little difficulty with our other ties.

Mrs. Humphry Ward is a pioneer in a new sentiment towards the pioneer country. Her treatment of the subject is rather by way of breaking up the ground, and points the way to further study of the two races. We would welcome an answer from a Canadian author, as there is, in spite of its excellence, just a suspicion of the tourist in the present work; and also a suspicion of condescension on the part of the heroine, and, through her, on the part of the Old World towards the New. Taking Anderson and Delaine as the types of the New and Old, which Mrs. Humphry Ward thinks fit to set up, we realise that there is no comparison between the two, and yet the social inferiority of the former is, one feels, taken for granted. The Englishman has only one trump card, and that is his social dignity, his quiet and self-contained superiority; and we feel, further, that Anderson's prestige as a politician is insisted upon and not allowed to come to an untimely end, not

so much because it is of consequence to Canada, but as being something which Lady Merton can barter for her position. It is fair to assume that pride in family, culture, and old England has a genuine value, but it is dangerously near presumption to make that pride in itself, and without other attendant merits, a counterpoise to honesty and intelligence of public and private action.

Perhaps we read too much into Lady Merton's motives, and do not sufficiently appreciate Delaine. In any case, the author has not hesitated to introduce a critic, within the book itself, of our insular conceit, and a critic, moreover, who attracts and does not repel us. This is a certain Canadian Catholic, Mariette, whose satirical and just hostility to imperialism as an indulgence for national vanity, is a very salutary attitude, and goes a long way towards creating a certain confidence that "Canadian Born" is written to a true, and not false, standard of patriotism.

NOTES ON THE LIFE AND TEACHING OF JESUS. By Edward Grubb, M.A. James Clarke & Co. 1s. net.

In a small volume of 180 pages the attempt has been made to discuss, with full cognisance of the problems involved, the nature and significance of the life and teaching of Jesus. The magnitude of the task is a sufficient apology for any errors or misconceptions in its fulfilment. Mr. Grubb has succeeded beyond our expectations in his bold venture. If Liberal scholars cannot assent to all his conclusions, they must commend his candour. Our author strikes what might almost be called the new note in New Testament scholarship. Belief in the miraculous is not regarded as vital to Christian discipleship. "It is far safer to follow Him as our Master, even if as yet we can call Him no more than that, than it is to be able to repeat all the creeds, and yet be strangers to Him in spirit, not knowing what manner of man He was." The return to Jesus, and the insistence upon the ethical nature of his doctrine are both emphasised. "The theology of the past has been drawn mainly from the writings of Paul; the theology of the future is likely to seek its authority nearer the fountain-head." "The appeal of Jesus is everywhere ethical. He never discusses speculative questions, but turns them always into practical directions. His words go right home to the deepest element in man, the inmost affections and the will." The "Notes" are intended to be used in conjunction with certain text-books, references to which constitute a valuable feature of this little book. It is to be regretted that there is no recognition of the principles and positions of the writers of the "Religionsgeschichtliche Volksbücher," especially since many of these are now accessible in English. Even Dr. Sanday has admitted that though he finds himself most often in agreement with English scholars, he learns more from the Germans. Bousset's "Jesus" is indeed quoted, but only once, and for the purpose of refutation.

In regard to the vexed question of the authorship of the Fourth Gospel, Mr. Grubb hazards the suggestion that it is the work of "the rich young ruler whom

* Canadian Born. By Mrs. Humphry Ward. London: Smith, Elder. 6s.

Jesus loved." The remark that "Ecclesiasticus" was written in Greek only is obviously a slip. That the original was in Hebrew has been placed beyond all doubt by the discoveries of Mrs. Lewis, Dr. Schechter, and Professor Sayce, and might be inferred from the translator's preface. The identification of "a story of a woman accused of many sins" with the pericope in John is very precarious; and the demonstration of "appropriateness" of the latter narrative in the Fourth Gospel is a manifest impossibility. But these are minor matters. Students, teachers, and lay preachers will find in these notes ripe scholarship and lofty spirituality. We cannot do less than wish them a wide circulation.

SIR WALTER SCOTT STUDIED IN EIGHT NOVELS. By the Hon. Albert S. G. Canning. London: T. Fisher Unwin. 7s. 6d. net.

WHAT precisely is the *raison d'être* of this volume of brief and not specially illuminative studies of eight of the Waverley novels, is not altogether obvious; nor is there either preface or introduction to inform us. That its composition gave pleasure to the writer may easily be believed; but of all authors, one would have supposed there was none who stood less in need of an interpreter than Walter Scott. At the same time, there may doubtless be readers who, wanting leisure to peruse these world-famed stories for themselves, yet feel ashamed not to have some acquaintance with them, and to such this volume should be welcome.

PUBLICATIONS RECEIVED.

FROM THE CAMBRIDGE UNIVERSITY PRESS: Personal and Party Government: D. A. Winstanley, M.A. 4s. 6d. net.

MR. DAVID NUTT:—The Psalms and their Makers: Theodora Nunn. 3s. net.

THE OXFORD UNIVERSITY PRESS:—Christologies Ancient and Modern: William Sanday, D.D. 6s. net.

MESSRS. SWAN SONNENSCHNEIN & Co.:—Kant's Ethics and Schopenhauer's Criticism: M. Kelly, M.A., M.D. 2s. 6d. net. Handwork as an Educational Medium, and other Essays: P. B. Ballard, M.A. (Lond.). 2s. 6d. net.

MR. FISHER UNWIN:—Tramps in Dark Mongolia: John Hedley, F.R.G.S. 12s. 6d. net. Battersea Park as a Centre for Nature Study. 1s. net.

MESSRS. A. & C. BLACK:—The Church and Social Betterment: J. Wilson Harper, D.D.

THE CAMBRIDGE UNIVERSITY PRESS:—Isaiah i.—xxxix. Revised Version. Ed. by Rev. C. N. Thomson, M.A., and Rev. John Skinner, D.D. 1s. 6d. net.

MESSRS. CONSTABLE & Co.:—George Meek, Bath-chair Man. By Himself. With Introduction by H. G. Wells. 6s.

MESSRS. HODDER & SLOUGHTON:—A Maid of the Silver Sea: John Oxenham. 6s.

MESSRS. LONGMANS GREEN:—The Church's Gain from Modern Thought as Shown in Old Testament Study: Rev. R. H. Kennett, D.D. 6d. net.

MESSRS. REBMANS:—The Squatter's Bairn: E. J. Mather. Illustrated by Harold Copping. 6s.

THE SUNDAY SCHOOL ASSOCIATION:—Life in Earnest. Talks to Children: Gertrude Martineau. 1s. net.

MR. T. FISHER UNWIN:—Songs of A. Sourdough: Robert W. Service. Revised Ed. 22nd Impression. 3s. 6d. net.

Cornhill, Nineteenth Century, The Light of Reason, The Coming Day.—Expository Times.

The Liquor Traffic in Southern Nigeria: Published by the Native Races and the Liquor Traffic United Committee.

An Account of the Installation Service held for the Installation of the Rev. E. Savell Hicks, M.A., at Stephen's Green Church, Dublin, on March 31, 1910.

Scales Without Weights: A Paper on the Mental Attitude of Boys towards Religion: By Alex. Devine, Headmaster of Clayesmore School. (W. H. Smith & Son.)

FOR THE CHILDREN.

THE SAINT, THE CHILD, AND THE BOOK.

WHITE candles twinkle before an image in a shadowy corner of the Roman Catholic Cathedral at Westminster. The image is that of a shaven-headed monk, on whose left arm rests an open book, and on the open book sits a little child, and the eyes of the man gaze in love upon the face of the child. The man is Saint Anthony of Padua.

Anthony was a lad in Lisbon, Portugal, at the time when the English Richard Lion-heart swung his axe among the Saracen foes in the war of the Crusade. From the days of his youth till the day of his death wondrous things were done by Anthony. So say the old legends, and I tell some of them to you here, not as true tales, but as showing a picture of a man who was a Force for Good in the world, as indeed we each of us should be. A Force for Good, not a poor pale shade, not a Nought (0), not a mere name, but a Man.

He was but ten years of age when he knelt to pray, and saw the foul Fiend come near to fright him from his holy task. Anthony hated the hateful. He flung himself to the floor, and marked the sign of the cross on the stone; and the Fiend fled; and they say the cross stays in the marble to this very day.

As a young man he became a priest, and went to Italy, and he put on the grey garb of the Order of St. Francis of Assisi, and spake many a loving word to crowds of folk in church or field, and he moved the souls of people deeply, as they heard his call to the good life. Yet he felt that more might yet be done: that souls were not moved deeply enough; that his force as a Voice of Love might be yet more mighty. Therefore as he stood on the shore of the sea, he thought of an idea to rouse the slow mind of the listeners, and he cried aloud to the creatures in the water:

"O fishes of the sea and rivers, listen! To you I come to tell the message of God, because men turn away from hearing it."

Then fishes of all kinds and sizes swam towards the beach, and held their heads above the water, and so kept still while the saint spake, and when he bade them depart they plunged again into their ocean home. And we smile at the tale, and yet we understand that it is a hint in season to the people who pay no heed to teacher or adviser.

What do you think the man saw who peeped at Saint Anthony through a crack in the door of the room where he had gone

to rest? A ray of light had shot from out of the chamber, and the master of the house must needs look in to see the cause. On the arm of Anthony lay a book that he had read, and on the book sat a shining Child who, the legend says, was Jesus, the Child of Bethlehem; and in one hand the saint held a lily, and on his face was a glow of love. And this is the meaning of the image that is lit by twinkling tapers in Westminster cathedral; and it may also have another meaning (as I deem), and lead us to think of every child in the world as a dear soul who should be caressed by the arms of humanity. For each little child has in itself some force to help the human race.

At Bourges, in France, Anthony preached in a wide mead to a great multitude, and they hung upon his words, and felt glad in the warmth of his earnest soul. As he taught them, clouds gathered in the sky; and still he went on teaching, and still the clouds grew blacker, and the rumble of thunder rolled over the heavens after the quick beam of the lightning, and the crowd made as if to fly to shelter. Then Anthony called:

"Stay! There shall not a drop of rain fall upon your heads!"

The storm broke in a circle over the land, but within that magic ring not a person in the saint's audience was wetted. In good sooth, the tale may mean that folk heard Anthony with such close heed that they forgot the dropping of the rain; for they were as mindful listeners as the fishes in the story just told. But I must fain say that the lesson in this tale is for the teacher, and not the scholar; for if the teacher speaks with wit and care, the scholar will like enough listen.

Another kind of storm took place when, in a market-square, Anthony stood on a platform of wood, and gave an address to the townsfolk, and, just in the midst of his sermon, the platform gave way, and the planks and the preacher and many of his friends came to the ground with a noise as of thunder. In a moment, Anthony had sprung up, and ready hands pieced together a little pulpit, which he mounted with cheery step, and the sound of his voice was so hearty and the light in his eyes so joyous, that none moved from the spot; and, though the whisper went round that the Fiend had tried to upset the meeting, no disorder made panic in the big crowd. Therein, to be sure, is a good hint to all folk in crowds.

Now it came to pass that as the saint did humble work (in the garden, some say), and busily plied his tools, he heard a bell ring, and he knew it was the bell that was rung when the Sacred Host was lifted at the altar by the priest in the Mass. Anthony fell on his knees, and gazed at the chapel hard by, and lo! the wall opened, and he saw the Bread of the Sacrament in the vessel in the priest's hands; and he knew by that token that a blessing comes to such as do honest toil in house or field, and he who labours with true heart has eyes to see the vision of things that are pure.

In Padua, a city of the fair Italian land, St. Anthony preached very often. Nor did he cry his message of love and duty and warning to the folk in street or cottage or church only. Into the castle of fierce

rulers he would urge his way, and none dared stand against the brave glance of the just man's eye. A proud lord, named Ezzelino, had treated the people ill, and when he heard the burning words of rebuke from the lips of St. Anthony of Padua, his cheeks tingled with shame and fear. For they who preach honestly say words of warning to the rulers and the rich, and have no respect of persons.

On the morning of June 13, 1231, the saint murmured his favourite hymn to Mary—"O Glorious Lady"—and then died, aged 36. The children in the streets of Padua cried, "The saint is dead, the saint is dead!" Much people were in the train of mourners that walked slowly behind the hearse that bore his body to the great church of Padua; and the Catholics utter his name with grateful thought whenever June 13 comes round in the Christian year.

Many years later, in the French town of Toulon, a poor woman put a small image of Anthony in her shop; and before it she set two boxes—one for papers of pleading to the saint, the other for money given as thank-offerings. Now so much was the money that it sufficed to pay for white bread (St. Anthony's bread, it was called), for all the needy little ones in Toulon. This custom was followed in other towns in France and elsewhere, and bread was thus provided for thousands and thousands of girls and boys. And indeed if ever there was a saintly work that could be done by human hands it is the feeding of the children that are in want.*

F. J. GOULD.

MEMORIAL NOTICES.

THE REV. J. E. MANNING, M.A.

WE deeply regret to announce the death, on Saturday last, of the Rev. J. E. Manning, of Sale, tutor of the Unitarian Home Missionary College. Mr. Manning had spent Easter abroad, and returned home somewhat out of health. The doctor found him suffering from a slight attack of pleurisy and he remained upstairs. He seemed to be making progress, and his family felt no alarm. On Saturday morning he had occupied himself with writing for a considerable time, but within half an hour of putting his papers cheerfully aside he had passed away.

John Edmonton Manning, youngest son of the late Mr. John Manning, of Liverpool, was born in that city on March 22, 1848. He received his early education at the Mount Pleasant School, under the late Mr. John Parry. In the course of time he became a teacher there. But his thoughts had turned to the ministry, partly because he spent his holidays and other spare time with the Rev. Geo. Beaumont, who, for upwards of thirty years, was the highly-esteemed minister of Gateacre, and who had married Mr. Manning's eldest sister. After attending classes for two years at Queen's College, Liverpool, Mr. Manning entered Manchester New College, London, in October, 1868. The other men who entered at the same time were H. M. Dare, C. D. Badland, James Harwood, and Dendy

Agate. Mr. Manning took his B.A. degree in the University of London in 1872, was a Hibbert scholar from 1873 to 1876, left Manchester New College in 1875, and spent a year at Leipzig, taking his M.A. (Lond.) degree in classics in 1876. Towards the end of that year he became minister at Swansea, and he always looked back to his thirteen years there as the happiest and most successful of his life. His Sunday evening services attracted crowded congregations; and, winning the warm attachment of his people, he had the satisfaction of seeing abundant fruit of his labours. From 1878 to 1888 he was Visitor and Examiner in Hebrew and Greek at the Presbyterian College, Carmarthen.

In 1889 he accepted an invitation to the Upper Chapel, Sheffield. His pulpit services continued to be marked by great ability and earnestness. He was unwearied in his pastoral labours, especially among the poorer members of the congregation, who always had his warm sympathy and practical help. He preached the annual sermon of the British and Foreign Unitarian Association in 1896. In the same year he joined, with the Rev. John Ellis, in a vigorous effort to revive the congregation at Fulwood, where the chapel had been closed for more than twenty years; but though at first the attempt promised well, it met with diminishing support, and had to be abandoned. More successful was the holding of services at Attercliffe in 1901, whence sprang the growing congregation now established there. In 1897 the Triennial Conference met at Sheffield, and Mr. Manning threw himself with characteristic energy into the necessary work. In 1900 the congregation celebrated the bicentenary of the erection of the Upper Chapel, and Mr. Manning wrote a very interesting history of the chapel, putting abundant care and research into his task. In 1894, having previously filled for two years the office of Visitor, he had accepted the position of Tutor in the Old Testament, Hebrew, and Philosophy, at the Unitarian Home Missionary College, journeying to Manchester twice a week for his classes. Only a man of unusual strength and ability could have carried on the double work as Mr. Manning did; but it was made known to him, in the course of the year 1902, that there were those in his congregation who considered that Manchester absorbed an undue share of his time. He was unwilling to give up his College work, so he resigned his pulpit, and after taking charge for some months of the pulpit of the Old Meeting Church, Birmingham, during the absence, in America, of the Rev. Joseph Wood, removed to Sale and resided there until his death.

For longer or shorter periods during the past seven years Mr. Manning practically took charge of several pulpits during interregna, and wherever he went he was an acceptable preacher—clear and orderly in the arrangement of his matter, forcible in delivery, and effective in appeal. He was a man of great kindness of heart, loyal to old friends, and interested in his pupils, particularly those who were willing to make friends with him. His publications altogether were numerous. While at Sheffield he published "A Good Puritan Woman: Pages from the Diary of Mrs. Timothy Jollie," and "The Wise Virgin." His opening addresses at the Unitarian Home

Missionary College sessions included "The Study of the Old Testament," "The Newly-discovered Sayings of Jesus," "Jerome and the Vulgate," "Modern Assyriology and the Old Testament," "Thomas à Kempis and the *De Imitatione Christi*," and "Ulflas, Arian Bishop of the Goths," and were all marked by careful research, just discrimination, and a hearty recognition of the toils of earlier students in the fields of study. He was also the author of several tracts published by the British and Foreign Unitarian Association.

In 1879 Mr. Manning married Emma, youngest daughter of the late Mr. G. B. Brock, of Swansea. Deep and wide sympathy will be felt for Mrs. Manning and her three daughters in their sudden bereavement. The interment took place at Swansea on Wednesday, the service being conducted by his colleague, Principal Gordon, and the Rev. Simon Jones.

THE REV. ADAM RUSHTON.

WE regret to announce the death of the Rev. Adam Rushton, which took place at his residence, Swiss Cottage, Upton, Macclesfield, on April 27. Mr. Rushton was in his 94th year. He was born at Macclesfield February 21, 1821. At nine years of age he worked in a silk mill, from six in the morning till eight at night. He acquired, in his youth, a great taste for reading, and was from childhood of a studious and devout disposition. Under the influence of Joseph Barker and others he outgrew Methodism, in which he had been brought up, and found himself more in sympathy with the congregation at the old Chapel in King Edward-street. At 33 years of age he entered the Unitarian Home Missionary Board, then just established, and on the completion of his course became minister at Padiham. He was from 1862 to 1867 the missionary of the Manchester District Association, and subsequently minister at Blackley and at Hindley. In 1880 he removed to his native town, where he, with others, established a "Spiritualist" Society, of which he was the minister from 1880 till 1887. Since he retired from its ministry he has remained devoted to its service, and has frequently preached and presided at its meetings. In later years he occasionally attended King Edward-street Chapel, and has preached in it. He remained a consistent advocate of freedom and progress till the end, and never lost his interest in the H.M. College, and the various denominational societies. About a year ago, under the title "My Life," he published the first volume of a story of his life and opinions, in which he traces his mental and religious development and gives interesting particulars of men and movements.

Mr. Rushton was a life-long teetotaler, a strict vegetarian for about fifty years, and an ardent advocate of all social and political reform.

The Rev. J. Page Hopps conducted the service at the Manchester Crematorium, on Saturday, a service having previously been conducted in the home by the Rev. W. G. Cadman.

On Monday evening a memorial service was held in the Cumberland-street Free Church (Spiritualist) of which Mr. Rushton was formerly minister.

* The Catholic version of the life of St. Anthony may be read in a popular tract issued by R. and T. Washbourne.

MEETINGS AND SOCIETIES.

THE DOMESTIC MISSION
CONFERENCE.

THE MISSIONS AND THEIR FUTURE.

ON Thursday, April 28, the successful series of meetings held at Stamford-street Chapel, and partly reported in our issue of last week, were brought to a close.

The proceedings commenced with a religious service at 10 a.m., conducted by the Rev. A. W. Timmis, of the Manchester Domestic Mission, and the morning session was devoted to the consideration of the "Future of our Missions." The Rev. F. H. Jones, B.A., occupied the chair, in the absence of Rev. Henry Gow, B.A., who was unable to be present, and before the speakers were called upon letters were read from Rev. W. J. Clarke and Rev. Thomas Pipe, well known for their many years' strenuous work among the poor of Birmingham.

The message from Mr. Clarke laid emphasis upon the need for the Missions to pursue their well-defined course with unabated zeal. We were on the eve of great social changes necessitating wise adaptation of our methods to altering circumstances, but this did not alter his conviction that the Domestic Mission workers must pursue still the old aims in the old spirit.

Mr. Pipe, ever young for the redemption of the outcast, the despised and the weak, struck at once the note of hope. The adaptability of the Missions to social change was one of their leading characteristics, and they were well able to shape their methods to present-day needs and tendencies. He laid stress chiefly on the work of visitation, and on all the means whereby the inspiration of wise, self-sacrificing friends could be brought into the gray, monotonous lives of the poor, upon the services of worship, upon the necessity for increased attention to work among the young, and upon the vitalising of all their work by religion, as the essential for true success.

MR. HAIGH'S ADDRESS.

Rev. J. L. HAIGH was then called upon to give his address, which was listened to with earnest attention throughout, and brought assurance and increase of conviction as to the true worthiness of the high calling of the Institutional Church worker. Mr. Haigh pointed out that the future of the Missions in which they were interested depended upon many things—on the man (the missionary), the workers, the institutions, &c., and, having given a sketch of the weekly programme of a typical church of this kind, he spoke of the danger of over-immersion in institutional work, and made clear that the true safeguard in the midst of this danger was to use each society, club, &c., not as an end in itself, but as an avenue through which might be preached the gospel of comradeship, of hope, of love.

He spoke of the leaders in the work of such churches, and dwelt upon the need for strong, pure-souled men, gifted with insight and power to draw forth the best in men, power to grasp the circumstances

of the physical and mental life of a man, and upon the knowledge thus gained, as a basis, to build his work of purifying and uplifting character.

Such ability might imply genius, and men born to the work, but if that inborn capacity were to have its true realisation, the worker must first equip himself with knowledge of the "humanities," not only the knowledge which might be gained from University schooling and discipline, in itself invaluable, but also a grasp of the social and industrial conditions of his day, an insight into the science of humanity, of economics, eugenics, and sociology, which would fit him to deal with the urgent problems of life and character constantly rising before him.

A new day and a bright future were before them, if they could thus secure leaders equipped with the best training, a new day for the Sunday school, whose possibilities were great and yet unrealised, for the work of all their institutions, new and better organisation of their forces, in line with the spirit of the age.

MR. BISHOP'S ADDRESS.

Rev. J. W. BISHOP, newly returned to England from holiday, showed by his speech that under Italian skies he had not forgotten the poor and unfortunate, the sick and unemployed, the old and the young, for whom he spends his life in Manchester. The essential point of his address was clear and cogent, that in the future the characteristic of the domestic missionary must be as it has been in the past, his power to reach, most intimately, the life of the people. With many illustrations from his own experience, he showed how the missionary entered into closest touch with the poor, and, by the knowledge of their difficulties, their weakness and their strength, thus gained, was able to enlighten the minds of the makers and administrators of the laws, of municipal officials, and of people in high places generally, as to the best avenues into which to direct their powers.

THE DISCUSSION.

Rev. JOHN C. BALLANTYNE felt that if the Institutional Churches were to live and to take their true place in the ranks of social workers inspired by religion, they must draw together more than they had done in the past, heightening and deepening their efficiency by that association and united effort which was so essential to all progress. He felt that the danger of institutional work was a very real one; engrossed in the details of "case" work among the unemployed and the sick, and of the club, class and society duties, the workers did not often enough take time to look up from their labours to ask, in communion with others in the same field, "What is our central, united aim?" "What progress are we making?" "How are our methods adapted to the spirit of our age?" "What are the lessons of experience of other workers, lessons which may enrich the work of all?" He pleaded for a closer association among their Institutional Churches, and he hoped that the meetings would not terminate without some practical steps being taken to make a beginning at least in this direction.

Need of the Trained Worker.

The different sessions of the Conference had been arranged with a view to laying strong emphasis upon the need for trained social workers. From many different spheres of work speakers had come to emphasise this need which was being felt in many directions, and he urged that the time had come to recognise that the call for trained workers was sounding loudly in their own midst. That ministers and missionaries must be filled with religious zeal was assumed at the outset, that they must be prepared to learn from experience was also plain; but what of the vast accumulated body of experience and knowledge which had been already gleaned and made accessible by specialists in the many branches of social reform? Were their future missionaries being encouraged to learn from this store of knowledge? Were they being trained and equipped in such a way that they could establish their churches as centres from which social workers would go forth, strong with the strength of knowledge and of religious fervour? Was that practical training being offered to them which would lift their minds from the overwhelming difficulties of individual "cases," and speak to them of large hopes and possibilities, of larger enterprise, of reform of a wider scope, born out of the very heart of the people?

A Practical Proposal.

He spoke of his proposal that a scholarship or fellowship be established, to enable young men at Manchester College to proceed after their college course to a time of practical sociological study in London or elsewhere before entering the ranks of the Institutional Church ministry, and he earnestly hoped that at the meeting to be held in the afternoon this subject would receive consideration.

It was his firm conviction that a grand future was open before their Institutional Churches, that their influence would spread more and more, and that there, among men and women accustomed to the dedication of self in associative work for the good of mankind, would be born the church of the new age.

The Rev. R. P. FARLEY supported the last speaker in his proposals, and thought that though, in the past, we had been called, and had been, pioneers in the work of social reform, it behoved us now to look around, to learn from those who had now gone before us, and gird up our strength for a forward march.

Rev. T. LLOYD JONES said that the urgent question was whether the Domestic Missions as they had existed in the past were to have any future at all, and he voiced the opinion that probably the day of the unattached mission was nearing its end, and that in days to come we should see churches and chapels everywhere, up and down the land, developing mission and institutional activity, thus bringing into their work a new spirit of brotherhood and love.

Rev. F. SUMMERS spoke of the practical work of the missionary as his best training, and emphasised his belief that the supreme necessity was the power to deal sympathetically with the individual.

Rev. F. H. JONES, in bringing the meeting

to a close, expressed his opinion that religious zeal must ever be the finest equipment for the work of a Domestic Missionary.

CLOSING ADDRESS.

The Rev. FRANK K. FREESTON then gave a closing devotional address, summing up the chief lessons of the Conference, and gathering, as it were, as he went along a harvest of the best and richest thoughts that had been stirred in the members during the three days. With sympathetic insight into the work and life of the missionary, and with gracious and inspiring words he concluded with a call to renewed devotion to the service of God and man. "We have worshipped together and thought together, we have sat at the feet of the wise, and come nearer to one another in many ways. We are all of one mind and one heart in this matter. There is only one thing left as our last common act, and that is to inwardly pledge ourselves afresh to the SERVICE OF THOSE WHO LOVE FOR THE SAKE OF THOSE WHO SUFFER."

After luncheon in the school-room, for which 84 members remained, a special meeting was held for the discussion of the practical proposals made by Mr. Ballantyne, and after some discussion and helpful suggestion a committee, consisting of the London Domestic Missionaries, was appointed to draft proposals and to submit the same to their fellow-workers as soon as possible.

THE ORGANISATION OF THE LABOUR MARKET.

MR. BERNARD SHAW ON THE WANT OF PUBLIC CONSCIENCE.

MR. SIDNEY WEBB gave the fifth of the important series of lectures on "The Prevention of Destitution" at St. James's Hall on Monday last, his subject being "The Efficient Organisation of the Labour Market as an Instrument for the Reduction of Destitution." The chair was taken by Mr. George Bernard Shaw, who alluded with characteristic vigour to the evils which his friends, Mr. and Mrs. Sidney Webb, were spending their lives in combating. He himself had been trying for a number of years to make English people uncomfortable by bringing the same things to their notice, but it usually took English people three hundred years to realise what they had done in regard to any large social matter. Although we were committed to the settlement of questions connected with the poor in the time of Elizabeth, a practical solution of the whole difficulty was only now being arrived at after every system of relieving the needy had been tried. Our failure had been due to the want of public conscience, and the assumption on the part of the rich that their wealth and comfort was the result of their own virtue, their own industry, and their own ability.

The Cost of Virtue.

The idea also still largely obtained that a Government existed for the purpose of looking after the houses and plate of people who possessed houses and plate. As a matter of fact the Government was responsible for about nine-tenths of the arrangement of affairs, and no person could have any guarantee that he or his children would have a decent sort of life even in London unless there was an enormous amount of interference on the part of people whom we all probably regarded

as busybodies. Of course, this interference cost money, but we had too long been persuaded that virtue was a cheap thing. Virtue was not cheap, nothing good ever is; but the way in which we were going on at present, producing a population that was not in a state of mental and physical efficiency, involved a far greater cost. This was a matter for our consideration, the only difficulty being that the main object of most people was to avoid thinking at all. That was why speakers were so much appreciated who got up on the platform and told an audience that they would "muddle through somehow." As a matter of fact we had not "muddled through," and the country was in such a deplorable condition that he publicly apologised to the universe for living in it.

The Organisation of Society.

Mr. Bernard Shaw referred to the popular fallacy that an honest, industrious man can always get work if he tries. This was not true, because we have carefully arranged matters so that there was always a large number of surplus workers for whom there was nothing to do. A movement was now being made for a rational organisation of society, and it was for this object that Mr. and Mrs. Sidney Webb were working. Their firm was a good one, and he would recommend everybody to invest in it.

The Primary Duty of a Government.

Mr. Sidney Webb dealt at length with the Government neglect of unemployment, and said that in future there was going to be a persistent demand that the first thought of the Government should be to prevent the monstrous evil of destitution. Any Ministry which did not take the matter in hand would be criticised and denounced all up and down the country as neglecting its primary duty. He pointed out that immediately, and absolutely without cost, a great deal of the misery caused by cyclical depressions in trade might be prevented if a proportion of the Government's works and orders were so arranged that they were given out in the bad years instead of being distributed evenly every year. There was a great deal of Government work which had to be done at once, but much of it was not so urgent. He, the lecturer, had been in three Government offices, and had himself given large orders which might well have been postponed for some months. At the present time a Secretary of State gave orders without thinking whether men were busy in that trade or not. He would give orders for printing, for instance, when there was a rush of work for the printers, and so on.

Mr. Bowley's Suggestion.

According to Mr. Bowley, the well-known statistician, if only three per cent. of the Government's orders were arranged on a ten years' programme, and the work was concentrated in the lean years, you would have something like a level line smoothing out the whole of the cyclical fluctuations. Mr. Webb then went on to speak of seasonal fluctuations, and gave some interesting quotations from the Minority Report. This brought him to the subject of casual labour, and he showed how, if the separate reserves of labour which Mrs. Sidney Webb had described in a previous lecture were pooled, and every employer of casual labour compelled to engage his workers through the Labour Exchange, under-employment might be prevented.

Three Urgent Social Reforms.

If you secured a continuity of employment for some, however, you inevitably squeezed out others, but there were three social reforms urgently needed for their own sake which would also enable us to absorb in productive industry far more men than those who would be thus squeezed out. The excessive hours of

labour on railways, tramways, and omnibuses must be reduced. We must also "halve" boy labour, and extend our education provision up to the age of eighteen or thereabouts, which would be a great advantage to the boys, and also to the men whose work they had been doing. It was also necessary that poor mothers with children to support should have adequate provision made for those children when the former applied for relief. This would prevent them from going out to work, and leaving the children to get on as well as they could. In other words, necessitous children should be boarded out *with their own mother*. A widow was often given 1s. a week for each child at present, but the guardians knew that no child can be brought up on that. Consequently the mother went out to work to add to her miserable starvation income, and the children were neglected.

The Wastrel and the "Work-shy."

Then there was the question of the residuum, the sporadic cases, the wastrel, and the "work-shy." Practical suggestions are made in the Minority Report for dealing with all these cases, and Mr. Webb said that, in regard to the last-named, although he had no faith in prisons or the prison system, it was clear that the man who would not work when work was found for him, if he was physically capable of doing it, must be sent to a reformatory colony where efforts would be made to train him, and bring him to a better state of mind. This was the last resort in extreme cases.

Prevention the Great Necessity.

Mr. Webb alluded to the question of insurance, but said that although insurance was desirable for some things, it must be remembered that it did not prevent unemployment. Neither did relief works, which the Minority Report emphatically condemned. Even the Right to Work Bill only asked for succour for the unemployed, but it was the *happening* of those evils, which philanthropic people try so hard to mitigate, that we had to concern ourselves with. Destitution must be prevented, not relieved only, and it had been shown how this could be done without involving the country in ruinous expenditure.

LONDON DOMESTIC MISSION SOCIETY.

75TH ANNUAL MEETING.

THE annual meeting of subscribers and friends of the London Domestic Mission Society was held in the Rosslyn-hill school-room, Hampstead, on Monday evening last. The chair was taken by Mr. Phillip Roscoe, and there was a good and representative attendance. Among the apologies for absence, read by the Rev. H. Gow, was one from Mrs. Arthur Leon, who had promised to give a special address on "Opportunities of Work among the Children of the Poor." Mr. Gow read the report of the committee, which recorded a year of quiet and uneventful work. The gravest anxiety of the committee had been in relation to finance. The necessary expenses of the Mission far exceed the annual receipts, and it had been necessary once again to raise £500 from the invested funds of the Society. The committee earnestly appeal to all who believe in the work of religion, and the power of personal influence inspired by love, for wider and more generous support. The reports of the three missionaries, the Rev. F. Summers, the Rev. R. P. Farley, and the Rev. W. H. Rose, had been printed beforehand, and were taken as read.

The chairman, in moving the adoption of the report, referred in sympathetic terms to the retirement of Mr. P. M. Martineau, who had served on the committee for 50 years. It was, he said, many years since Mr. Mar-

tineau had not presided at their annual meeting. He had been an unparalleled chairman and friend of the Mission. As treasurer, he referred to the serious state of the accounts, and said that new subscribers must be got, if the work was to be carried on on the same scale in the future as in the past.

The motion was seconded by Mr. A. H. Paterson, the secretary of the Social Welfare Association for London, who had been asked to speak specially on the subject of the Domestic Mission and Social Service. Speaking from a long and varied experience of social effort, he emphasised the absolute necessity that their work should not be curtailed, but developed and increased. An appeal should be made on an organised basis to a much wider public than had been reached before. There was no institution in the world which had more to do with social problems, and could exert a stronger influence upon them, than their Domestic Missions. They had much to contribute to the special objects of the Social Welfare Association for London, which had been formed to grapple with the problem of isolation of effort, overlapping, and competition in charitable and religious work. The soul of brotherhood and kindly sympathy, a toleration for differences, and an absence of proselytisation were characteristic of the Domestic Missions. This was the spirit which was needed in all kinds of social work.

The second resolution was moved by the Rev. T. Lloyd Jones, of Liverpool, in the following terms:—"That this meeting desires to express its confidence in the principles of the London Domestic Mission Society, and to record its appreciation of the earnest and faithful labours of the missionaries." Speaking as a veteran in the work, he referred with special gratitude to Mr. Paterson's remarks. In his own experience he had often been faced with the problem of overlapping, and the consequent pauperising of the people because of a refusal to work together. He made a strong appeal for further support so that there might be no more need to draw on capital.

The Rev. F. K. Freeston, in seconding the resolution, spoke of the pleasure it gave them to express their confidence in the missionaries and the work they were doing. He emphasised the fact that no change in social conditions and social work had lessened in any degree the importance of the work of the missions.

The Rev. H. Gow, in supporting the resolution, thought it should be clearly understood and deeply impressed that these missions have not been founded for any denominational purpose, or to promote any particular theology, but to make people feel that they are loved and cared for, and that this love should give them confidence in the love of God. He quoted the tribute of a man of strong orthodox opinions of whom he had been told lately, who attended one of their missions. "I go there," he said, "because there is so much love." A remark like that showed that the breadth of their attitude did not interfere with intensity of feeling. He sometimes felt that in these days we might have too many theories and too little friendship and personal contact with the life of the poor. The domestic missionary stood in the same relation to the social economist as religion to theology.

The resolution was passed with great cordiality, and the Revs. F. Summers, R. P. Farley, and W. H. Rose replied in brief speeches dealing with various aspects of the work.

On the motion of Mr. C. Fellowes Pearson, seconded by Dr. Hamer, the committee was appointed, with Mr. Phillip Roscoe as chairman and treasurer, and the Rev. H. Gow as hon. secretary.

The meeting closed with a vote of thanks to the committee of Rosslyn-hill Chapel for the use of the room, and to Mr. Roscoe for presiding.

THE SOCIAL MOVEMENT.

THE PROBLEM OF BOY LABOUR.

THE correspondence columns of last Monday's daily papers contained an extremely interesting letter on the subject of juvenile labour, signed by the same hands as those which penned an epistle on this burning question in December, 1908. The signatories represent all shades of religious and social opinion, and all political parties. Politicians like Lord Milner, Lord Sheffield, and the Chairman of the Labour Party, educationists of the type of Prof. M. E. Sadler and Mr. J. L. Paton, social workers so well-known and so universally respected as Canon Barnett, Mr. T. E. Harvey, Mr. C. E. B. Russell, Miss Margaret Macmillan, Miss Lily Montagu, and Miss Nettie Adler, the Chairman of the Consultative Committee of the Board of Education, and the editor of the *Morning Post*, all unite in pressing the importance of dealing with the question of the care of the young people leaving our elementary schools. The proposals of the original letter of December, 1908, have since been reinforced by the findings of two departmental committees, by unanimous resolutions of both Houses of Parliament, and by the support of the Board of Education. It is much to be desired that the weight of this disinterested and enlightened authority may be so far strengthened by the driving force of public opinion as to result in legislation at an early date.

"The Majority and Minority Reports of the Poor Law Commission," the letter opens by saying, "though differing in many matters, agree in this, that the unsatisfactory condition of adolescent labour and education is 'the gravest of all the grave facts which the Commission has laid bare' and that upon it is dependent much of the unemployment and crime of the country. The Reports of the Consultative Committee of the Board of Education . . . and other important bodies are unanimous in giving adhesion to the policy which we advocate. The establishment of a juvenile side to the National Labour Exchanges, under the direction of advisory committees inquiring into the type of work offered to juveniles and supervising them in employment, and the steps already taken and in contemplation by the Postmaster-General in regard to the boys employed by his Department, are substantial advances in the attempt to grapple with the problem."

"The policy of the Government is practically identical with that for which we stand. That policy postulates, in the first place, that the minimum age for exemption from school attendance, both partial and total, should be raised, so that such a system as that of 'half-time,' which Mr. Trevelyan stated was 'educationally useless,' and the industrial value of which was 'greatly exaggerated,' may be abolished. We further ask, and the Board of Education agrees, that there should be educational supervision of the boys and girls of the nation during the years of adolescence, partly by means of a longer period of instruction in the elementary school, and partly by means of tuition in continuation, trade, technical or other schools, with reduced hours of labour, so that the heavy expenditure incurred by the nation in the elementary schools may not be wasted, and that every boy and girl may be adequately trained for their careers in life, both of which proposals are endorsed by the high authority of the Consultative Committee of the Board of Education. We contend also that such definitely undesirable occupations as trading in the street, on which a report from the Departmental Committee may shortly be expected, shall be absolutely prohibited (instead of, as now, licensed) for boys and girls up to at least 18."

MR. CHARLES BOOTH ON THE POOR LAW.

The Rt. Hon. Charles Booth, whose retirement through ill-health from the Poor Law Commission before it had issued its Report was universally regretted, has published a little volume of very great interest at the present juncture. ("Poor Law Reform," Macmillan, 1s.) In the brief introduction he points out, what is now becoming more and more noticeable, that there are deep-seated differences of view, not only between the signatories of the Majority and Minority, but also between them and the representatives of public opinion outside the Commission. Indeed, he is credited with the statement, with which not a few will agree, that the Majority Report leads up to the Minority. In this brief exposition of his views, while recognising that the high hopes of the reformers of 1834 and their successors have been disappointed, and that a fresh start must be made, he advocates a stronger administration of the Poor Law rather than its abolition, with the least possible disturbance of the present system. Poor Law administration he would organise as a distinct Government Department, with a permanent chief, like the office of the Registrar-General. The principles at the back of his proposals, which are fundamentally different from those of both Majority and Minority, he expresses as follows:—

(1) Recognition of the need for differential treatment of the great urban populations as compared with the rest of the country.

(2) Enlargement of the areas of administration by the grouping of Unions.

(3) Increased local autonomy, coupled with more adequate inspection.

He would retain the present parish area as the unit in each Union, the existing Unions as the units for grouping under district Poor Law Boards, and direct *ad hoc* election by ratepayers. Under his scheme urban groups would comprise populations, socially and industrially interconnected, of not less than 250,000, and the remaining Unions would be arranged in convenient groups to contain about 500,000. These proposals are illustrated by maps showing the present and the suggested Poor Law areas. An appendix to the volume contains memoranda, originally published in the Report, by Miss Octavia Hill and Dr. Downes, who apparently are in general sympathy with Mr. Booth's view.

THE PROGRESSIVE LEAGUE.

THE first annual meeting of the Manchester Council was held on Saturday in the Lower Mosley-street Schools. There was a fine attendance of delegates and members from Manchester, Bolton, Atherton, Oldham, Altrincham, and Colne District. Mr. Richard Robinson occupied the chair. The following resolution, to be sent to Mr. Campbell, was carried unanimously:—"That this meeting of the Manchester District Council earnestly desire to express their gratitude to the all-loving Father for the renewed health and strength which he has granted to you for the furtherance of His kingdom. They further wish to convey to you their heartfelt appreciation of the spiritual influences which they find in your utterances, and for the inspiring force of your leadership. They pray that many further years of health and activity may be granted to you, so that you may continue and extend your great efforts towards a freer and more rational theology, a keener social consciousness, and more earnest religious devotion to the service of humanity." The secretary's and treasurer's reports were submitted and adopted, and the following officers were elected:—President, Mr. R. Robinson; treasurer, Mr. J. Darbyshire; secretary, Mr. Charles W. Duckworth. The President kindly entertained all present to tea. At 6.30 p.m. a meeting was

held, when a most inspiring and instructive address was delivered by Principal Graham, M.A., of Dalton Hall, Victoria University.

The Spring Assembly of the members of the League will be held during Whit-week at the King's Weigh House Church. Among the arrangements are the following:—

Sunday services at the City Temple and the King's Weigh House Church. On Monday, at 3, there will be a general meeting, with an address by the President. In the evening there will be a social meeting, at which the Rev. W. H. Drummond and others will speak. On Tuesday, at 10 a.m., there will be a conference on "The Spiritual Life." The Rev. T. Rhondda Williams will preside, and papers will be read by the Revs. J. Bruce Wallace and Dr. Mellone. On the evening of the same day, at 7.30, Dr. K. C. Anderson, of Dundee, will introduce a conference on "The Christ of Spiritual Experience." Wednesday will be devoted to a conference on "The Parent and the State," opened by Dr. Saleeby, and in the evening, at 8, the Rev. R. J. Campbell will preach in the King's Weigh House Church.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

Provincial Assembly of London and the South-Eastern Counties.—The Committee of the Assembly have issued an appeal to all the churches on the roll urging that collections in aid of the funds should be taken on Assembly Sunday, May 8. The Rev. W. H. Drummond began his work as minister of the Assembly last July, and has since then been busily engaged in visiting and aiding the churches in various parts of the Province. In addition to preaching on Sundays, the minister is often appealed to for advice. The amount of work thus accomplished is very considerable, and of that valuable kind which tends to foster the growth of fellowship among the churches, and to strengthen their religious life. In making this annual appeal the Committee would remind their friends that these collections form the principal source of income, and afford an opportunity for each member to contribute what he can towards the success of the good work carried on by the Assembly.

Altrincham.—The chairman of the committee of Dunham-road Chapel has recently been elected Chairman of the Altrincham Urban District Council. The members of the Council, together with the Mayor and burgesses of the Court Leet, accompanied Mr. McCann to Dunham road Chapel on Sunday morning, where a special service was held to mark the opening of the Council's official year. The church was crowded, and during the service, which was conducted by the Rev. Dendy Agate, the hymns were accompanied very effectively by the band. Mr. Agate preached an appropriate sermon from the text, "I heard the voice of the Lord saying, Whom shall I send? and Who will go for us? Then said I, Here am I, send me." In the course of the sermon he dealt specially with the qualifications of all who were engaged in social work. To justice, fortitude, prudence, and temperance, he said, which were so important in public life, must be added sincerity, simplicity, and sympathy. If they desired to serve God aright, to do their best for their brethren, and to be true stewards of the heritage bestowed upon them from the past, they must, as far as possible, keep all personal aims and ambitions out of their public service. They must also try to put themselves in the

place of the man from whom they differed, and in this connection he asked them to judge others as they would wish to be judged themselves. On leaving the church the procession returned to the Town Hall. A collection at the service on behalf of the hospital realised about £10, and it may be added that the congregation was one of the largest and most representative which has ever assembled in the chapel.

Birmingham: Small Heath.—The Sunday school anniversary was held last Sunday. The Rev. W. C. Hall preached in the morning and the Rev. Thomas Pipe in the evening to large congregations. On Monday the scholars gave an entertainment. The Rev. W. C. Hall presided, and distributed the prizes for regular attendance gained during 1909. The school records a prosperous year. It has a good supply of teachers, is completely organised for its work, and is steadily growing in spite of inadequate accommodation.

Blackfriars Mission and Stamford-street Chapel Appeal.—Miss Ethel M. Terry, treasurer of Stamford-street Sunday School, writes to us from 8, Hopton-road, Streatham, S.W., as follows: "We shall be glad if you will permit us to make an appeal through your columns for donations to defray the cost of our scholars' annual summer outing, which will be held this year on June 11. Each child contributes towards the expense of the excursion, but there is a considerable balance on the wrong side of the account each year, and we feel sure that there are among your readers some friends who will help us to make the day a thoroughly successful one without strain upon the general funds of the Sunday school."

Clifton: Oakfield-road Church.—The 17th and closing meeting of the "Charles Lamb" Fellowship of Book Lovers was held on April 27, when an evening was devoted to the "Old Dramatists." At the close of the meeting appreciative remarks were made as to the gratifying success of the second session, and thanks were heartily accorded to those members of the fellowship whose efforts had made that success possible.

Crewkerne.—The Rev. A. Sutcliffe has been appointed by the Somerset County Education Committee the County Council's representative on the managing body of the Crewkerne Church of England schools. The prizes in connection with the Sunday school were distributed on Sunday last in the chapel, which was crowded, by Miss E. Richmond, of Wellington, New Zealand.

Halifax: Northgate End Chapel.—At the close of the usual service on Sunday morning the Rev. W. L. Schroeder, M.A., conducted a short and appropriate service in connection with the unveiling of a tablet to the memory of the late Mr. Edwin Booth Stott, a much esteemed and active member of the congregation and school. Short addresses were given by Messrs. J. Sagar, R. E. Nicholson, A. H. Wadsworth, and A. Farrar. The tablet is in copper repoussé from the design of Mr. H. Mawdsley, of Halifax and Huddersfield.

Halliwell Road Free Church.—The eleventh Sunday School anniversary was held in this church on Sunday, May 1, when an address was given in the morning by Mr. A. Pilling, of Bolton, and the Rev. Neander Anderton preached in the afternoon and evening.

Heywood.—The annual meeting of the Bury District Unitarian Sunday School Union was held on Saturday at the Britain Hill School, Heywood. Mr. W. Stott presided. The Union covers Ainsworth, Bury, Heywood, Rochdale, and Stand, and the statistics presented showed that the number of scholars on the books is 1,774, compared with 1,645 in 1908, and of teachers 166, against 154. Mr. Amos Smith (Bury) was elected president, Miss C. G. Bass (Chesham, Bury) treasurer, and Mr. T. Knowles (Heywood) secretary. Councillor and Mrs. William Wild have

lately celebrated their golden wedding, amid many tokens of public and private affection and esteem. Mr. Wild has long held a position of influence in business circles and in the public life of the town. He has made a gift of about £1,300 to be distributed among the workpeople of his firm in sums proportionate to their length of service in order to mark the happy event. Among those present to offer their congratulations were the Rev. John Fox, of Leeds, the Rev. I. B. Evans, of Heywood, and the Rev. George Evans, of Gorton.

Ilkeston.—The chapel anniversary sermon was preached on April 24 by the Rev. J. M. Lloyd Thomas, of Nottingham. A large congregation assembled. Mr. Thomas's sermon was based on the words, "Be of good courage and let us play the man for our people and for the cities of our God."

League of Unitarian and Other Liberal Christian Women.—During the latter part of April the organising secretary has visited a number of women's societies in the north of England whose members, in response to the League's circular letter, had expressed the wish to hear more in detail about the aims and objects of the League. As a result of this little tour branches are being formed in Hull, Leeds, Bradford, Derby, Coseley, Preston, Bolton, Ansdell, and Failsworth. Everywhere the League secretary reports well attended meetings, with evidences of awakened interest and desire for closer fellowship and co-operation, and for herself always the most cordial reception and kindly hospitality. She adds that at Coseley, besides the special meeting of our own local women's society, she had also the privilege of attending a joint meeting of the Baptist, Unitarian and Methodist Women's Societies of Coseley. This was, to her, a unique experience, and especially interesting, as it appears that such joint gatherings are held periodically in this locality.

Liverpool: Hope-street Church Annual Meeting.—The annual general meeting of the congregation was held in the Church Hall, on Monday, April 25, 1910. Mr. T. R. Cook occupied the chair. The committee invited the Rev. H. D. Roberts to attend before the routine business was proceeded with, in order that the meeting might have the benefit of his views on certain questions touched upon in the annual report, and on other matters affecting the inner life of the church. Mr. Roberts was listened to attentively and sympathetically, his chief points being: his warm approval of the proposal to lower the financial terms of membership, a suggestion of appointing a Ladies' Visiting Committee, and the extreme desirability of preparing a columbarium in the south cloister of the church for reception of the urn after cremation. He also mentioned the fact that in September next Mrs. Roberts and he would have completed seven years' service of the church. In the course of the evening the following resolution was put to the meeting, and carried unanimously and with acclamation: "That the members of Hope-street church, assembled at the annual congregational meeting, desire to thank the Rev. H. D. Roberts for the very valuable services he has rendered to the church, and, also, for the useful and arduous work which he has done for the community. They would further desire to assure both Mr. and Mrs. Roberts of their enthusiastic support in all their labours, and trust that they may both continue to enjoy good health, and may long continue their connection with Hope-street church." An interesting discussion centred round the suggestion of the committee that the subscription conferring the right of membership should be reduced from 15s. to 10s. per annum, in which Sir W. B. Bowring (in very humorously genial vein), Messrs. R. H. Armstrong, F. Robinson, W. T. Haydon, and the secretary took part. The resolution

recommending the new committee to make the necessary arrangements for carrying out the suggestion was passed by a large majority.

Newport, Isle of Wight.—A successful sale of work on behalf of the general funds was held in the school-room of the Unitarian Christian Church on Thursday, April 28. The sale was opened at three o'clock by Mr. John Harrison, President of the B. & F.U.A. Mr. Harrison, bearing the greeting of the Association to the church, said he very gladly accepted the invitation to be present; he could hardly refuse an invitation bearing the honoured name of Chatfield-Clarke. The Association which he represented desired above all things to stir up enthusiasm in the laity; and it should not be forgotten that the liberties we now enjoy were due to the faithfulness and enthusiasm of our forefathers. He had opened bazaars for the benefit of our churches north and south, east and west; he added that this one in the Isle of Wight would be the last which he should open officially, for after two years of hard work he meant to retire into obscurity. Mr. L. Chatfield-Clarke proposed a hearty vote of thanks to the President, announced apologies and donations from Mr. Edgar Chatfield-Clarke, Mr. Stanley Chatfield-Clarke, and Mr. J. G. Pinnock. He said they had recently effected improvements, externally and internally, in their church, and he believed they had now turned the corner and might hope for greater success. The proposal was seconded by Mr. Lay and carried by acclamation. The Rev. J. Ruddle, chairman, called attention to the chip-carving and raffia work on one of the stalls, which was the result of the Guild classes held during the winter by Miss Minns. The sale of work, with donations, cleared about £52, which will, it is understood, more than clear present liabilities. At 7 o'clock Mr. Harrison kindly gave an organ recital in the church, which was much appreciated.

NOTES AND JOTTINGS.

THE notable pictures in this year's Academy are few in number, but of sufficient interest to largely atone for the mediocrity of many others which have found a place on the walls. The first place will, we think, be given by many to Sargent's "Vespers," which immediately arrests the eye when one enters the room in which it is hung. It immediately faces his brilliant "Garden in Corfu," with its lovely glimpse of sapphire sea through sun-flecked trees, but it is infinitely more reposeful. There is an impressive solemnity in its dusk-gathering sky and sombre cypresses, and in the figure of the man who quietly dominates the scene. In another room are the "Albanian Olive Gatherers" and "Glacier Streams" by the same artist, who is evidently remaining true to his intention to paint no more portraits at present.

AMONG the landscapes are some characteristic scenes by Alfred East (who has exchanged his silvery lights for gold in "Autumn in the Valley of the Seine"); MacWhirter, David Murray, Hughes-Stanton, Yeend King, and Leader. The pictures of the latter are still apparently popular, but they are singularly lacking in spirit and variety. There is much charm, however, in Sir Alma Tadema's "Voice of Spring," with its fresh colouring, though we confess we are a little tired of the inevitable marble seat and steps. Mr. Arnesby Brown's Troyon-like group of cattle, "Silver Morn," is a strong piece of work, which has been bought for the Chantrey Bequest. Much interest attaches inevitably,

owing to the recent death of these two well-known artists, to the fine series of portraits by the late Sir W. Q. Orchardson, and the "The Cold North," a study of polar bears and icebergs, by the late J. M. Swan.

THE Exhibition is rich in portraits, among the notable ones (apart from Orchardson's) being Herkomer's "Marquess of Ripon," and "Lord Burnham"; Briton Rivière's "Rev. S. R. Driver, D.D.," Hacker's "Sir John Brunner," and Sir W. B. Richmond's "Lady Bell." Poynter's portrait of the King, painted for the Royal Academy, is less interesting, and seems to be more a study of robes and orders than of the man who has to assert his human dignity in spite of such bedizenment.

WE must refer in passing to Laura Knight's radiantly sunny Newlyn picture "Boys"; to Lucy Kemp-Welch's "Young April," to La Thangue's "Cutting Furze Bavins," with its blaze of sun-steeped bloom; to Edwin Abbey's colossal decorative picture "Penn's Treaty with the Indians," and "The Camp of the American Army at Valley Forge, February, 1778" (both of which have been painted for the State Capitol of Pennsylvania) and to Mr. Savage Cooper's "Bridesmaids" (No. 737). But our last thought is of the picture we mentioned first, Sargent's "Vespers," with its message of peace and silence. There does not seem to be anything to equal it in the whole Exhibition in an indefinable quality of spiritual appeal.

THE tomb of John Stuart Mill, in the Protestant cemetery at Avignon (writes a correspondent in the *Westminster Gazette*), is beautifully situated, high above hills, champagne, and river, and beautifully kept up; at least, such was the case when I made my pilgrimage thither twenty years since. Miss Helen Taylor was then living, and the cicerone said: "The *demoiselle*, the great man's daughter, sees to everything. She is perpetually visiting the spot." The sarcophagus of pure white marble stands in a tiny, flower-bordered garden, railed in, and locked. The well-known inscription to the memory of Mill's wife could not be deciphered from outside the enclosure, which no one under any circumstances whatever is permitted to enter, but the name of the great apostle of liberty stood out bold and clear.

A LETTER has been sent to Messrs. Hodder & Stoughton by Maeterlinck, expressing his appreciation of the special number of the *Bookman*, to which we drew attention recently. "I thank you with all my heart," says the author of the "Blue Bird," "for the very remarkable and complete number which you have devoted to me. It will remain one of the most precious and artistic souvenirs of my literary life. I have personally thanked my old friend Alfred Sutro for his share in the production. Will you be good enough to pass on the expression of my gratitude to those who, following him, have spoken with so much kindness of my work; especially to Mr. Holbrook Jackson, whose study is one of the most accurate and most penetrating which have been written about me; and to Miss Jane T. Stoddart, of whom I have preserved so pleasant a memory, and who has spoken with such friendly competence of the least known part of my writings."

THE press of the United States continues to devote considerable attention to the state of affairs in the Mexican Republic, and the

British Anti-Slavery and Aborigines Protection Society is receiving constant reports from reliable correspondents portraying a terrible state of affairs. The enslavement and deportation of the Yaqui natives is proceeding apace, some fifteen thousand men, women, and children having been imported already into the plantations of the Yucatan. One correspondent estimates that not less than 500 captives per month are being sold to the sisal hemp and rubber planters. The apologists of this condition of affairs are following the tactics of the Congo State by meeting criticism with the cry of "interested motives"—that the United States Government is anxious to annex Mexico. This attitude ignores the powerful internal movement for reform that is growing so rapidly, and which is entirely patriotic.

LIKE all great men with a large-hearted love of every beautiful and living thing, Mark Twain could not bear to see an animal suffer, and Huckleberry Finn's remarks seem singularly appropriate at this season of spring and birds:—"The moment Tom begun to talk about birds, I judged he was a goner, because Jim knowed more about birds than both of us put together. You see, he had killed hundreds and hundreds of them, and that's the way to find out about birds. That's the way that people does that writes books about birds, and loves them so that they'll go hungry and tired and take any amount of trouble to find a new bird and kill it. Their name is ornithologists, and I could a been an ornithologist myself, because I always loved birds and creatures—and I started out to learn how to be one, and I see a bird sitting on a dead limb of a tree, singing, with his head tilted back and his mouth open, and before I thought I fired, and his song stopped, and he fell straight down from the limb, all limp like a rag, and I run and picked him up, and he was dead, and his body was warm in my hand, and his head rolled about, this way and that, like his neck was broken, and there was a white skin over his eyes, and one little drop of blood on the side of his head, and laws! I couldn't see nothing more for the tears; and I hain't ever murdered no creature since that warn't doing me no harm, and I ain't going to."



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RENOVATION FUND.

AN APPEAL.

THE congregation was first formed by the Rev. Samuel Jones, Vicar of Llangynwyd, in the year 1662. The services were held during the life of the founder in the neighbouring farmhouses. The land upon which the Chapel stands was given over to Trustees for the purposes of Protestant Dissenting worship in 1704. The first chapel was probably built in 1715. The Rev. Dr. Richard Price, of Hackney (1723—1791), the eminent philosopher and divine, was a son of a minister of the first chapel. The present building was erected in 1795. The congregation, through various causes, covering a long period, had become very small, indeed to the verge of extinction. On the joint invitation of the Chapel Trustees and the South-East Wales Unitarian Society in the summer of 1903, the present minister, the Rev. David G. Rees, undertook the work of endeavouring to resuscitate the cause, with the result that a small congregation has been gathered together, composed mainly of working people; and an increasing Sunday School, which averaged 65 in attendance during 1909.

The old Chapel did not afford any of the comforts and conveniences deemed essential in these days, not even a water-tap! The work had, therefore, to be carried on under much difficulty, and any work of a social and recreative kind in the week was almost impossible. This rendered the Renovation Scheme essential to the future success and progress of the Unitarian movement in the town and district. The gallery, which had become unsafe, had to be removed altogether. The narrow-seated, very high, and straight-backed family pews have been replaced with modern seating, a wood-block floor laid, the pulpit was removed to the end opposite the old entrance, and two large new windows put in to light that end. A small vestry has been built, which contains a lobby, cloakroom, kitchen, heating apparatus, and offices. The entrance has been brought out to the main road, upon which an ornamental wrought-iron gate has been erected. The total cost has been £340, of which sum £110 has still to be raised.

The Appeal has the hearty support of the South-East Wales Unitarian Society, and also of the British and Foreign Unitarian Association, who will contribute the last £20. An earnest appeal is made to the members of our Unitarian household of faith for financial help to make the old chapel more worthy of the Unitarian Message and Community. Donations, however small, will be thankfully received and acknowledged by the treasurer of the Renovation Fund, the Rev. David G. Rees, “Dolgranod,” Sunny Side, Bridgend, South Wales.

JAMES STEPHENS, Sunny Side, Bridgend
(Church Treasurer).

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LONDON DISTRICT UNITARIAN SOCIETY.

THE ANNUAL MEETING

will be held at Essex Hall on Wednesday, May 25, 1910, at 8 p.m.

Speakers: PERCY PRESTON, Esq., President, JOHN WARD, Esq., M.P., F. R. NOTT, Esq., LL.B., and others.

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